

The American Friend

Old Series
Vol. XXXIII. No. 19

MAY 13, 1926

New Series
Vol. XIV. No. 19

Victory to Victory!

AN EDITORIAL

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CHURCH CO-OPERATIVE MOVEMENT APPROVED

The following is an extract from a letter written by William Filene, a leading Jew of America, to Dr. Parkes Cadman, President of Federal Council of Churches of Christ in America, regarding cooperation of churches: "I consider the growth of the church cooperative movement of all our religious forces a matter of vital significance in American life and it will, I believe, contribute in an increasing degree to the moral influence of the church. Perhaps you will not agree with me, but I have a growing conviction that to further this movement there is need for a nation-wide religious revival, if the church is to regain in this generation a position of effective leadership in the public mind. In theory, I have always been opposed to, or at least have doubted the efficacy of religious revivals. But when I think of the enormous forces of hate and destruction let loose by the war, it seems to me that nothing short of a great religious revival will have the power to check those forces and substitute for them the greater forces of brotherhood and tolerance."

THE TYPICAL AMERICAN BOY OF TODAY

He's sixteen and likes western movies, and the books of Zane Grey, Mark Twain, and Jack London. He thinks his Sunday school teacher talks too much, and in church activities he misses the excitement that he can get outside. His ambitions cover a wide field, from actor to wireless operator. He likes to believe that his judgment is independent, but in truth most of what he thinks and does is determined by the crowd he runs with. This individual is the typical boy of a typical American city. His likes and dislikes and a review of how he spends his time have been catalogued though a "Boys' Life Inventory," conducted in Akron, Ohio, under Walter L. Stone, formerly boy's work executive of the Y. M. C. A. of that city, and now boys' work secretary in the South Bend, Indiana, association. The investigation co-

incides with the present world-wide study of boys, being made in preparation for the world conference of Y. M. C. A.'s, to be held at Helsingfors, Finland, early in August. Five hundred boys were interviewed—300 from grade schools and 200 from high schools in various parts of the city. It was discovered that their most pressing problems were not to make a living, how to find the right kind of recreation, relationships with girls, and the question of something to believe in, to tie to. The ideas on religion were practical rather than orthodox. A man may be a Christian, the American boy believes, without being a church member, and he lists as the most important elements in Christianity the life of Jesus, service, respect for personality, and faith in men. "In the opinion of many boys," writes Mr. Stone, Christianity fails to attract because they feel it is sissy, and resent the overbearing manner of adult Christians and 'better than thous.' There is also, to their way of thinking, too much emphasis on the sacrifice side of the Christian religion and not enough on 'fulfilling' or 'completeness of life.'"

PEACE LESSONS FOR SCHOOLS RECOMMENDED

It is rather interesting, writes Frederick, Lynch, Educational Secretary of the World Alliance for International Friendship through the Church, that just as the three organizations, the Federal Council of Churches, The Study Conference at Washington and the Church Peace Union have set up committees to canvass the whole subject of introducing peace instruction for the youth into the churches and schools of the nation, and also to study how art and the theatre and the moving picture and music can be used to inculcate brotherhood and goodwill in the hearts of children, that Fleming H. Revell Company should have published three extremely interesting and valuable books under this general topic of "Peace Lessons for Schools." The three books are, the first, for Primary pupils of six to nine years, the second, for junior pupils of nine to thirteen years and the third for intermediate pupils of thirteen to sixteen years of age. These books are by Anna Fitzgerald Van Loan, and are issued with the endorsement of Olive M. Jones, former President of the National Education Association and Mary W. Newton, Director of the Protestant Teachers' Association. While they approach the subject from the religious point of view, yet they are absolutely non-denominational and could be used in any Christian communion. It is greatly to be hoped that they will be widely used for Biblical teaching in our Sunday-schools and for the study of young peoples' societies. More and more we are beginning to realize that if we are going to change our international ideals we have got to begin with the children of the nation.

THE WORLD WAR INFLUENCED DIVORCE

An analysis of divorce statistics for six of the late belligerent countries—Germany, Austria, Belgium, France, England, Wales and Roumania—for the years 1912 to 1922 has been made by Pitrim Sorokin of the University of Minnesota. The outstanding facts are that divorces diminished during the years of the war and that after the Armistice the interrupted increase of divorces resumed its "natural" course and during the following years rose to an extraordinarily high degree. He regards the war as a factor in changing conditions, and also psychological factors, such as hardship and suffering establishing strong bonds between husband and wife. Finally, "the Armistice meant a social relaxation from the great strain of the war years. Soldiers returned to their families. Individual affairs came again to the front. Family troubles and frictions, accumulated during the preceding years, became now urgent and demanded their settlement." Neutral countries also, like Denmark, Sweden and Switzerland, underwent similar changes though less conspicuous than those engaged in the war quite actively.

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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXIII. No. 19.

MAY 13, 1926

New Series
Vol. XIV. No. 19.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

From Victory to Victory!

TUCKED away in a corner of our morning paper the other day, appeared a five-line Associated Press dispatch from Washington. It read: "Confronted by many difficulties in the way of continuing its annual defense test program, the War Department virtually has decided to abandon the test this year." Brief and very much to the point was this dispatch. Behind it is a long and significant story; a story of how the War Department over-reached itself in its haste and eagerness to emulate and even to go beyond the military ideals and practices of the old world; a story further of how a campaign of vigorous protest was carried on by the Christian leadership of this country which practically neutralized and defeated the brazen effort of our military chieftains. This dispatch is the answer to those exaggerated claims of success made over the radio and otherwise by the defense day managers at the conclusion of their late-lamented machinations. The whole thing was a flat failure and this is the admission of it. All those who threw their influence against the defense day scheme of the War Department may thank God and take courage.

Does this dispatch mean that the champions of force and preparedness are giving up their fight as a lost cause? It means nothing of the kind, of course. They are merely changing their tactics. They have seen their mistake of attempting to make the whole United States an armed camp out of hand and are now centering their attack elsewhere. Their one objective is now the control of our system of public education, from the secondary schools up through the universities. They have already made great headway in this direction and flushed with success, are pressing forward even more boldly and aggressively. The military leaders and their representatives are keenly and increasingly alert to challenge any one who raises his voice against the reserve officers training camps in our educational institutions. Apparently they hesitate at nothing in their efforts to discredit our high-minded Christian spokesmen who are attacking this iniquitous system of militarism in our schools. They do not hesitate to break up public meetings for the discussion of the question, nor to misrepresent and vilify those who oppose their plans. A striking evidence of this fact was given the other Sunday in Brooklyn when a number of reserve officers broke in upon the regular afternoon Y. M. C. A. address given by Dr. S. Parkes Cadman, President of the Federal Council of the Churches of Christ in America. Those in charge of the meeting had finally to call in the police to quell the disturbance and eject the offending officers.

What was the occasion of this insolent intrusion? The subject previously announced was that of "Disarmament

and World Peace" which in itself should not have been peculiarly explosive as a topic for a Sunday afternoon discussion. Furthermore, Dr. Cadman is not himself a thorough-going pacifist and made that fact clear in the early part of his address. However, when it came to treating the subject of fastening the system of military training upon our public schools, he spoke with unquestioned vigor of conviction. Here are his words in part:

"Those who support this measure urge that past experience dictates its wisdom and necessity; that the reserve officers training corps is a substitute for a large standing army; that the training makes students better men and better citizens; that it creates in them an aversion for war; that it enables them to participate quickly in orderly mass movements. Those who oppose it, as I do, contend that it ingrains in the mental and moral structure of our students the conviction that preparedness for war and war itself are normal relations of nations; encourages belief in violence as the final resort in international differences and discourages the efforts now in process to settle such differences by arbitration.

"It also unconsciously produces in schools and colleges a mental attitude inimical to the ideals of world justice and world peace for which we went into the World War. Nor does our country need such an extraordinary measure. It enjoys the enormous advantages I have mentioned of man power and economic power beyond calculation. If, nevertheless, it needs an expansion of its military forces let this be gained by other means than this act prescribes. In brief, take the War Department out of the public schools of the United States and keep it out. It is unwise and in the real sense unpatriotic to introduce in these schools the very things we denounced so bitterly in our adversaries of 1918. Making military training compulsory by college edicts, refusing academic degrees to students on any other ground than academic unfitness, creating the vicious atmosphere of vilification around those students who refuse military training as coward and poltroon is about as un-American a procedure as I know. It is entirely adverse to the spirit and principle of the Constitution and the Declaration of Independence. Ex-President Eliot, Dr. John H. Finley, President Garfield, Dean Shailer Matthews, President Morgan, President Faunce and President King are typical educators who have registered their opposition to this measure. I stand with them and I believe I represent the majority of Protestant leaders on this issue. At the very least, I repeat the request, and ask you to consider it, that the War Department be taken out of the public schools of the United States of America. We have refused compulsory military training for ourselves. Why should it be forced on our sons as part of the price for their education?"

As long as we talk in mellifluous generalities of the coming era of peace and good will, our preparedness advocates echo our sentiments and everybody is happy; but

when even so outstanding a Christian leader as Dr. Cadman presumes to oppose this definite program of the War Department to militarize our youth, the autocratic spirit of the war system gives vent. It shows how unalterably committed is the War Department and its followers to this un-American program. The rights of free speech and discussion and the sanctity of personal character are appar-

ently looked upon as nothing that should stand in the way of their purposes. It is very evident that although we have won one victory, which might be termed rather, a mere skirmish, in the defeat of the defense day plans, we have before us a long and difficult battle, the issue of which is very much in doubt. Here is an invitation to all of us who like a good fight in a noble cause.

Capital Punishment

Should It Be Abolished?

BY WILLIAM J. SAYERS

IT has been only a few years, comparatively, that people have become interested in criminals and criminality. It is only within the past few centuries that we have heard that punishment for criminals should be of such a nature that it would bring reformation. Before that, vindictiveness and revenge were more nearly the order.

A nation is the kindly parent of its children or citizens. As a parent there are times when it must correct and discipline its offspring. As a wise parent it tries to suit the discipline to the wrong or disobedience committed by its erring child.

Out of the many millions of children that a nation has, there are naturally degrees of wrongdoing, from the so-called white lie to the taking of the life of another of the nation's children. The problem is, how to correct the wrong with the kind of punishment that will create in the mind of the wrongdoer an abhorrence for the wrong committed and a resolution to play the game of life with others according to the rules (laws) made by a just parent.

SACREDNESS OF HUMAN LIFE

Believing as I do in the sacredness of human life, and endeavoring to make my actions speak as loud as my words, I am not in favor of putting men to death either legally or illegally. That man who has proper respect for the rights of property will not take that which is not his. The man who has proper reverence for human life will not raise his hand against another in hatred, malice or revenge, and will not need a law to restrain his hand from murder. He who argues that this high regard for human life can be instilled by taking life, even when legally ordered by the court, has taken upon himself a task that the history of capital punishment has proven contrariwise. It would be just as sensible to steal from the thief, or forge the name of the forger to a check, or burn the home of the incendiary, as to take a human life in order to teach that human life is sacred and must be held inviolable. It is to laugh to say that we can remedy one murder by committing another.

Capital punishment is unfair to the family of the criminal, and many times to the family that has been deprived of the earnings of the murdered one. If imprisoned for life the criminal could at least be made valuable to the state. He would support himself, his family, and perchance help to provide for the children who may be left orphans. The prisoner's labor can be used in carrying on important public works.

The taking of life is wrong in principle. The state cannot give life, it has not the right to take it. It is no more right for a group of people to kill than for one person to kill.

STATE OFTEN RESPONSIBLE

Often the criminal tendencies are due to conditions for which the state is responsible, rather than the individual, who is many times the victim of environment, of teaching, or lack of teaching. Of course, the nation does not have to take life in self-defense against the criminal. A Christian nation—and America was so

founded and is still—cannot sanction capital punishment, for it is contrary to the interpretation of Christianity.

The death penalty is not in accord with the best thought in modern penology. Warden Lewis E. Lawes, a prison administrator for twenty years and now warden of Sing Sing Prison, New York, said in the writer's hearing, and later in his book, "Man's Judgment of Death," that "capital punishment is futile. In those states where capital punishment has been abolished the record is better than where it exists. There have been greater increases in homicidal crimes occurring in states which have always retained the death penalty than have ever occurred in states where it has been abolished."

The example of capital punishment has not reformed criminals. If the fear of death had any real influence in lessening crime, it would have shown itself long ago. Why did not the last murderer fear death on the gallows or in the electric chair enough to avoid it? The many before him did not. The next one will not. And yet, we still try to prove the necessity for capital punishment.

Experience has proven, without the shadow of a doubt, that execution has not had a deterrent effect upon murder. Rather the study of the question in this country and other countries has shown the reverse to be true. The fact that there are fewer murders in the states which have abolished the death sentence than in those which have not, is one proof that execution does not deter the murderer. Therefore, capital punishment does not protect society, and it would seem then that we take life in a spirit of revenge.

DANGEROUS TO SOCIETY

Capital punishment is dangerous to society. It brutalizes human nature. The sanctioning of it degrades and hardens those who have any part in it, and that means the whole nation, who stand or fall as a community.

Another sad feature of the practice is that the criminal is often made a hero as he goes to the gallows. To see his name as a headliner, as he has seen other murderers who went before him, is an added incentive to a weak-minded, unnoticed criminal. He often gloats before death of what the papers will say when he has gone. Thus the spirit of lawlessness is developed in the criminally inclined and fostered in individuals of low mentality.

Executions by the state are taken as justification for lynchings, often called, "taking the law into our own hands." Experience has shown that executions are followed by increased homicide and lynchings. Like begets like. Savagery begets savagery.

From an economical standpoint capital punishment is unwise. The cost of capturing and prosecuting murderers is far too great in proportion to the number of convictions. This is especially true in the five states where the imposition of death is made absolute upon conviction of murder in the first degree. Juries are loth to bring in a verdict that will mean a death sentence, consequently there is a disagreement, which means expense and another trial.

Then the snuffing out of lives that would otherwise be of value to the state is an expensive luxury to say the least.

NOT AN EFFECTIVE DETERRENT

Capital punishment is unnecessary, because it is not effective as a deterrent. It is a law of human development that severe punishment does not reform or deter. It does not change character or belief. It does not produce conviction of mind which is essential for moral elevation. On the contrary, it excites reaction, a reflex hardening, antagonism, and so defeats its own purpose. Who ever heard of physical abuse or persecution, however extreme or rigorous, stamping out a righteous cause or evil cabal? Reformation, political or religious, has ever flourished best on the blood of its leaders, and vice has waxed under the shadow of the gallows. Each extreme has had its martyrs to the wild beast in the spirit of man. Blood and flame have ever been impotent against that impalpable thing, a condition of mind. Progress, purity and peace must come from the heart and the intellect developed in conjunction. Violence cannot reach the fountains of right living.

Most murderers are not deterred by any punishment; besides, many criminals know that infliction of the death penalty is extremely unlikely.

Many an innocent person has been hanged—a crime for which there is no excuse whatever. Doing away with capital punishment would do away with this most terrible crime, and taking the life of an innocent person.

Some time ago Sir James Mackintosh, a most cool and dispassionate observer, declared that, "taking a long period of time, one innocent man has hanged in every three years." Chief Baron Kelly stated that during a period of thirty-eight years, twenty-two innocent men had been sentenced to death, of whom seven were actually executed.

These are terrible mistakes that occur all too often. One such mistake would be once too often—if it happened to one of our immediate families. Innocent men have been found guilty in spite of the best legal minds.

In passing sentence upon a man by the name of Pelizzioni, the judge, a man of long experience and well trained in sound legal practice, made the following remarks: "In my judgment it was utterly impossible for the jury to have come to any other conclusion. The evidence was about the clearest and the most direct that, after a long course of experience in the administration of criminal justice, I have ever known. . . I am as satisfied as I can be of anything that Gregorio did not inflict this wound, and that you were the person who did."

Yet, later, in spite of what the noted jurist Baron Martin had said to the prisoner, subsequent revelation proved that the unhappy prisoner was guiltless of the crime and Gregorio, so expressly found innocent by the judge, came forward just before the execution of the innocent Pelizzioni, and acknowledged the crime. He was later tried for manslaughter and convicted, while the innocent party received a free pardon.

Capital punishment has been proved to be unsound, for if it had been proved to be a deterrent it would be unnecessary to discuss it now; the problem would have been growing less and less instead of increasing as it is, especially in the states where the death penalty is absolutely retained.

Too long we have been saying, "I do not know what has made you a criminal; your dereliction baffles me; since I am unable to learn the cause I cannot apply a remedy, therefore I shall adopt the one remedy that need not be based upon knowledge, I shall kill you!"

CONFESSION OF FAILURE

In fact we would say that infliction of capital punishment is a confession of failure by society.

Life imprisonment is a severer and much more just punishment for a murder. These states which sanction legal murder do more—they murder civilization.

Again quoting from Warden Lawes in closing: "Life imprisonment is no new experiment. It has stood the test of years. No claim is made that it will prove a panacea that will effect the cure of homicidal crime, but I do believe that life imprisonment, with a long unavoidable minimum, provides a form of punishment that

is more certain of application than the death penalty can ever be made; that it is more scientific in application because with its long but variable minimum it presents a possibility for individualization and differentiation of treatment; that by reason of these qualities its universal adoption will provide a more effective deterrent."

When society recognizes human life as being too sacred to be destroyed for any cause whatever, individuals will take much the same view, and murder, wholesale and retail, will cease. America needs release from the terrible grip of the psychology of violence.

"New occasions teach new duties, time
makes ancient good uncouth;
They must upward still, and onward,
who would keep abreast of truth.
Lo, before us gleam her camp-fires,—
we ourselves must pilgrims be;
Launch our Mayflower, and steer boldly
through the desperate winter's sea,
Nor attempt the future's portal with the
past's blood-rusted key."

Muncie, Indiana.

The Girls of Japan

BY FRANCES L. GARSIDE

IT IS just as if the Japanese girl had stepped down off the fan, or the screen, and had come to life, moving among American girls of her own age, and they had grown so accustomed to her costume, her raven-black hair, and her quaint ways and beautiful manners, that she is an object of sisterly interest instead of curiosity. This is one of the outgrowths of internationalism developed through membership in the Young Women's Christian Association. If all that a girl learned there were how to sew, swim, cook, or how to develop herself to her material advantage in earning a living, it would be a pity, but, as every girl knows, she learns more.

One of the most interesting lessons is that all over the world there are girls of her own age, having the same longings, engaged in the same pursuits, and wishing, because of this identity of purpose, to be friends. The girl on the screen or the fan was the Japanese girl your mother knew; the girl who is a real living, loving, human being, is the girl you know. That is one of the most interesting changes time has wrought.

For instance: The girl in Japan is ambitious, like you. A secretary writes from Kobe that the girls in the Y. W. C. A. are offered a liberal education: There is English, Japanese writing, poetry composing, flower arrangement, tea ceremony, French and Japanese cooking, French embroidery, dressmaking, knitting and Bible teaching. No girl, in the imagination of an American girl, remains a picture on a fan with all these things to learn, or do. "Poetry composing, flower arrangement and tea ceremony" are phrases that give her a personality too animated to suggest only a printed picture.

There was so great an attendance at the Bible classes, that an additional building had to be prepared for the tea ceremony, because the other work had crowded that out. What is the tea ceremony? It would have been a difficult bit of information a generation ago, but the girl of today finds her world so small that she is better informed with less effort.

This is true not only in regard to the girls of Japan, but of many, many foreign lands. Girls the world over are getting acquainted with girls the world over, the bare fact having the effect of minimizing the importance of trivial affairs near at hand. It is a bit of intensive internationalism that broadens one's sympathies and understanding.

New York City, 600 Lexington Ave.

Personality is power; people determine all human values; and the character of the folks measures the value of your holdings.

Concluding Our Tour In Cuba

BY B. WILLIS BEEDE

While our small but staunch freight boat, Santiago de Cuba, steadily plows through a most beautiful tropical sea on her way to Havana I will try to share with Friends some of the experiences which we enjoyed on our recent visit to Puerto Padre.

From Gibara we journeyed to Iberia and waited for Henry Cox from Holguin. From there we went to Velasco and spent a full hour and a half between trains. The meeting house tower is visible from the railway but we did not gain a good view of the building until we had walked some distance down the main thoroughfare. Upon our arrival we found a small but efficient school in session. No one goes to Velasco to have charge of the services with the result that little church work is being done. It is quite likely that a Cuban Friend will soon go there. With a substantial attractive meeting house it seems sad to find it being used only intermittently.

Velasco suffered recently from a very disastrous fire which destroyed a considerable part of the business district. We found men at work laying new foundations and just beyond the place where they were laying stones stands a small new fruit store run by one of the Friends. While we talked over the work of the church, he served us to delicious pineapples.

Not far from Velasco is Chaparra in the midst of the Chaparra Sugar Company's vast estate. The two mills—one at Chaparra and the other at Delicias—produce between seven and eight hundred thousand sacks of sugar a year. In 1922 they are reported to have produced 1,700,000 sacks. This company is interested in the welfare of its employees and has established some sixty schools in its area. The main school—a new concrete structure—is presided over by a very well trained Mexican woman. The children look most attractive in their blue and white uniforms. Jose Reyes, a Friend of long standing, helps in the educational activities of the Company and preaches at Chaparra on Sunday. His wife and children live at Holguin during the school year.

From Chaparra we went by train to Delicias where we visited another one of the Sugar Company's schools. The Principal was trained in one of our Friends schools. Just here I should like to digress long enough to remark that our school and church work have had a leavening influence in many parts of Cuba. Time and again I was told of some student of former days who is now holding a position of responsibility and exerting a strong Christian influence.

The most modern sugar mill in the world is located at Delicias. We spent a most interesting hour wandering about from the

place where the cane is unloaded and fed into the grinders to the chute where the unrefined sugar is sacked and loaded onto flat cars to be carried to the coast where it is shipped to America for refining.

WELCOMED BY EMMA MARTINEZ

Late in the afternoon we reached the Mission home at Puerto Padre where Emma P. Martinez gave us a very hearty welcome. After supper a number of Friends gathered at the meeting house for conference. We found that when Emma Martinez went to Puerto Padre some three years ago the work was in a deplorable state of decay. The buildings were run down, the school was closed and the church members were few and scattered. Now the buildings are in excellent condition, the school is so much of a success that it pays its way without any assistance from the Board even for the support of Emma Martinez, and a small but sturdy group of Friends are carrying on a promising church work. The total gifts from the Christian Endeavor, Sunday School and church were \$198 last year—a very commendable sum from so small a group.

At the close of the service we met Luis Pina, one of the day school teachers, who has decided to study law. He is whole heartedly committed to the principles of Friends and promised his full cooperation in propagating them among his own people. He is strong in his desire for a Cuban church which shall be entirely self-supporting, self-governing and self-propagating. With such splendid people as young Pina to help in the work, the Friends church in Cuba is assured of a rich fruitful future.

SLEEPERS IN THE CHURCH

After the night service Emma Martinez had cots placed in the church for us to sleep on. The next morning President Binford remarked he had greatly enjoyed the privilege of sleeping in the church without having to suffer from a troubled conscience.

We were sorry to be compelled to leave Puerto Padre the next afternoon on account of the threatened strike but we carried vivid memories of a happy group of earnest pupils and teachers, receiving much inspiration from the devoted life of Emma Martinez. In this pioneer to Cuba, Friends have indeed a missionary who is worthy of the best financial and spiritual aid of which Friends are capable. She is constantly overworking and should have the help of a capable American assistant.

Our trip back to Velasco was quite uneventful. But the auto ride from Velasco to Holguin was one to be long remembered. We went through small villages and by many rural homes where no effort is being

made to give the Gospel to the people. To see little children and grown people being left without contact with Christianity served but to emphasize once more the crying need for a thoroughly equipped boarding school at Holguin where it will be possible to train more Cuban ministers and general church workers. For the sake of the people in Oriente Province who look for the message of saving grace as revealed in Jesus Christ, this need must be met during the coming five or ten year period.

On Friday, the 16th, we met with the Mission to consider the problems which we had been studying at close range. As the decisions reached will be reported after the Board Meeting in May, I will refrain from any expression concerning the actions taken by the Mission. It was a rare privilege to meet with Zenas and Susie Martin, pioneer Friends workers in Cuba and the younger members who have not seen so many years of service. Kindly frankly and in a spirit of adventure these Friends face their many problems and unitedly they are moving forward in their task of helping to create in Cuba a Christian community that shall some day carry its full load.

WAITING FOR THE BOAT

From Holguin we went to Gibara for the Sunday services on the 18th and to wait for the boat for Havana. No one knew when the boat would arrive. One said "Sunday," another said "Sunday night or Monday morning," still another said "Monday or Tuesday." We possessed our souls with all the patience we could command and waited until Monday evening when the boat docked for the night. Tuesday morning we went on board and began what has proven to be thus far a delightful sea voyage. After stopping twice on Tuesday to discharge and receive cargo and once on yesterday, we headed for Havana and hope to arrive at dawn tomorrow. The delay has cost us some valuable time but we are thankful that we did not have to delay our journey until the strike on the railroad might be settled.

FIFTIETH ANNIVERSARY

It will be a great help in completing a mailing list of all former students, teachers and trustees of the Friends Academy that was located at Pleasant Plain, Iowa, who read this, will send their names and addresses to Clyde Coffin, Pleasant Plain, Iowa, the chairman of the Committee on Invitations. This being the fiftieth anniversary of the founding of the school, plans are being made for a reunion to be held some time this summer, possibly on Saturday, July 3, the cornerstone having been laid on July 4, 1876. It is the wish to send announcements to all who have in any way been connected with the school with the hope that as many of them as may be possible will share the celebration activities.

Vacations By Proxy!

Join Our Indian Student Camps in June

Commencement Day and the close of school are almost here. At Haskell Institute in Kansas, at Chilocco, Concho and Seger Schools in Oklahoma, Indian girls and boys do not always look forward gladly to vacation. For many the close of school means goodbye to the refinements of life, separation from helpful friends and teachers, and return to log cabin, board shack or wickiup in the woods. Some day a slow train through Oklahoma will grind to a stop at Wyandotte, Red Rock, Norman or McCloud and deposit these returning students, without enthusiasm, to be swallowed up in waiting farm wagons and jolted along over hot dusty roads, and winding woods trails to families who have become almost strangers to them and in some cases to surroundings which they despise.

Several months ago our Friends missionaries in Oklahoma began getting ready for these returning students. Some of them were visited at their boarding schools, plans were laid for vacation activities in their home communities, their names were secured and carefully recorded. Our missionaries are better prepared than ever before to make this summer count for forward steps in their lives. At Wyandotte, for the third season, the Friends Daily Vacation Bible School is being planned, also all day social gatherings with cooking or home-making demonstrations to add interest. Among the Otoes, the Santmiers are planning a group of concert programs by Philip and Susie Frazier. At the Big Jim Mission our remodeled mission church now offers a comfortable basement social room and kitchen for community gatherings, and at the Kickapoo Mission supervised recreation, community singing and outdoor pictures, probably also a big Fourth of July celebration on the Mission grounds are being planned. The few Osage students usually solve their problem by much summer travelling.

Interest of our Missions for this summer, is focusing most of all probably, on plans for two summer camps, one for Indian girls and one later for Indian boys, to be held soon after schools close in June, at our Kickapoo Mission. Philip and Susie Frazier who have had experience with such camps before, are supervising plans, but all our missionaries are co-operating. Indian girls from each of our Mission communities will be chosen to join in the girls' camp, the local woman missionary going with them from each station. The same plan will be followed later with the boys.

The girls will camp in our historic old Kickapoo Mission, build their camp fires, gather for morning classes and afternoon games under the forest trees of the mis-

sion grounds. Would you like to know their daily schedule? Here is an advance announcement, subject to change.

Rising bell
Setting up exercises
Morning watch
Breakfast
Clean rooms
Inspection
Bible classes
Open Forum
Assembly
Lunch
Rest hour
Hand-craft
Swimming
Recreation
Supper
Evening meeting

The camp will gather in small groups for Bible classes. At the open forum, talks on health, clothing, relations between girls and boys, students and parents, and various girls' problems will be given by the missionaries.

The daily assembly will begin with Bible readings by the girls themselves, followed by inspirational talks or stories by one of the missionaries.

On one evening it is planned to tell the girls something about American Friends and our work; on another, a simple play or pageant will be given by the camp for the community; on other nights there will be camp fire talks, study of the stars, and, every day, Christian fellowship, heart to heart talks and opportunities for confidences.

ATTEND BY PROXY

The Indian girls are to be asked to pay their own expenses if possible, \$3.00 for eight days. Some of the expense must be borne by our Indian Committee. Would you, or your Sunday School class like to send \$3.00 towards expenses and consider you are attending by proxy, in the person of some Indian girl or boy?

WHO WILL SEND A BALL?

There is another way you can help both the camps and the entire summer program for returned students. Our missionaries are planning to save souls via tennis, basketball and croquet as points of contact. Philip Frazier writes: "I am plan-

ning to make a tennis court, basketball court, volley ball court, all of which may be practically in the same place back of the church. The first need is to get these games furnished. I have baseball, mit, glove and tennis racket. But all the others we have to secure. I am telling you this so if you hear of anyone wanting to help in a concrete way they can.

We need, a baseball mask, protector, bats and balls; a basketball; tennis net and balls; indoor baseball and bat; volley ball and net; croquet set.

Perhaps someone may know of an organization or individuals who can secure these articles reasonably, or even second hand outfits. We can use them."

FOLDING ORGAN FOR THE INDIANS

Philip and Susie Frazier have begun holding gospel meetings in Indian homes, often on remote trails. This is in response to requests from the Indians themselves and opportunities thus opening cannot be estimated. Philip Frazier writes: "In this connection we need a small folding organ to use. To me this is one of the immediate needs in order to make a program successful. I hope you will not think this is a begging letter. It is a confidential letter to Friends in order that you may know what we are facing in the way of needed equipment."

Will some Sunday School or missionary society whose members heard Philip Frazier sing last summer, send them a folding organ in response to this letter?

All contributions should be sent either to Jonathan M. Steere, Treasurer of the Committee on Indian Affairs, Girard Trust Company, Philadelphia; or to John R. Cary, Treasurer of the Board of Home Missions, 101 South Eighth Street, Richmond, Indiana.

Come to camp with the Indian students this summer. Extend your vacation and take part of it by proxy with them!

R. M. S.

A. F. S. C. SEEKS NEW FIELDS

Far from being a war time flare-up, the work of the American Friends Service Committee burns with a steady flame. An active campaign for peace and goodwill is being carried on, not only in Europe, but in that most war-torn of modern countries, China. After hearing Lloyd Balderston's report on April 28th, the Service Committee has resolved to go forward with fresh determination and fresh plans. It hopes to start a new era of industrial good management in China by its Friendship Village, and it hopes to lessen the bitter feeling between China and other powers by the Christian work of Mr. Kagawa and of Henry Hodgkin. The funds of the Service Committee are lower than at any time since the work started, but the Service Committee feels that Friends will back them as before when they realize the splendid future which Friends Service work has before it.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

A Busy Fortnight In Iowa

BY ELIZABETH MARSH

Not for anything would I have missed something on this last lap of my western trip, so even though the hour of arrival at Oskaloosa had been late on Saturday night, the beautiful sunrise next morning did not catch me sleeping. I rejoiced to learn, upon calling our energetic and loyal friend, Eva Rae Marshall, that breakfast was not served until eight o'clock at the College, so there was plenty of time to get out and meet the Sunday morning "breakfasters" at Penn College. Once before it had been my privilege to be at this Quaker center, but never when school was in session. I was prepared for the beauty of the campus and buildings, yet I was particularly impressed as we approached this morning, for the ground was just turning a rich green, and the buds were bursting into leaf on the trees. It was a rarely beautiful morning. I was immediately conducted to one of the luxurious guest rooms, and as in the colleges previously visited, was made to feel at home at once. Pres. McGrew was out of town, and I was able to see him only a short time while there. College presidents are hard people to find at home.

Iowa Young Friends believe in "using" the General Secretary when she calls in the Yearly Meeting! And since that is usually what she is there for, she was grateful indeed to find that an itinerary for the entire two weeks (and two days over) had been planned, with meetings nearly every night in a different place! Bruce Hadley is the exceedingly busy President of the Iowa Yearly Meeting Christian Endeavor Union. Besides holding that position, he is a student at Penn, is College Y. M. C. A. President, and serves regularly in a church as student pastor. The very able first Vice-President in Young Friends work is Arthur Kellogg, and an active team they make. All I had to do in Iowa was to look on my little typed schedule to see where to go next, and who to call when I arrived! And not the least helpful of the instructions on this schedule were those that told *how* to get there. Walter Woodward mentioned a few weeks ago some of the difficulties of getting from place to place in Iowa. But to get on with my story.

After the morning service at the Friends Church, where Andrew F. Mitchell is pastor, and where I encountered several old friends and met some new ones, we had dinner at the dormitory. Just as soon as we could leave afterward, Arthur Kellogg, three other students and I started for Sugar Creek where Lynn Grove Quarterly Meeting was in session. It was a long drive, and involved much going up and down as well as forward, in spots. But we appreciated the smooth parts so much more when we were past the bumps, and it was a lovely

day, so we had an entirely satisfactory trip. It was late when we arrived, so we missed a part of the excellent missionary program that was in progress, but we enjoyed the special music and the readings that were given after we reached there. After I had spoken briefly, Arthur Kellogg met with the Quarterly Meeting C. E. executives who were present, and presented to them the special program of work that has been outlined for Iowa Yearly Meeting. It is a challenging program, and is being adopted very generally by the many local meetings.

We reached Oskaloosa again in time for the evening C. E. meeting. There was a fairly good crowd, but we were told that here, as in many of our College-town C. E. Societies, too little interest is shown in the work of the society. There may be several reasons for this, but certainly it is a condition that should not exist. I met here a reminder of the California trip, in the person of Martha White. Martha is a sister of the California Yearly Meeting C. E. President, Rowland White.

The worst feature of the next day's program was speaking in chapel. With some trembling and mental agitation I ascended the platform steps in beautiful Spencer Memorial chapel building. But a look into the friendly, genial faces before me, and reassuring smiles from the faculty folk about me brought calm. I regretted not having more time to meet the students individually, and appreciated this particular opportunity to meet them en masse. Some of the nice features of the day were lunch with Eva Rae Marshall and Elizabeth Emerson in one corner of the dorm dining hall; a good talk with the Yearly Meeting Superintendent, Charles O. Whitely and his assistant, Moses Mendenhall; and last, a trip to Lynville about thirty miles away for an evening meeting. John Snavely is pastor there, and what a splendid group of young folks they have! Two separate choirs of them, one for morning and another for evening. Moses Mendenhall and his wife took me, and I had supper with the Snavely's. We returned to Oskaloosa after the meeting. Dole Macy, superintendent of the public school at Lynville, is spreading Christian ideals in his work by means of study groups among the teachers.

Retiring late that night could not be allowed to interfere with rising next morning in time for the six o'clock student discussion group. We found a group of eighteen or more congregated, and there ensued a lively discussion on the subject of patriotism. This was only the beginning of a busy day, for beside a meeting with some of the college authorities and students concerning conference plans, and several calls and personal interviews, there was lunch at

the home of the Fraziers, parents of my New England-Virginia chauffeur! A pleasant time Frances Andrews and I had at the Frazier home. Beside that there was a jolly surprise birthday supper in the private dorm dining room—(not my birthday) and an evening meeting with the Yearly Meeting C. E. Executive Committee. There was to have been a meeting at Salem that night, but flu and play practice there combined to make it impossible.

Early Wednesday morning Eva Rae Marshall saw me safely to the train, which I boarded for Grinnell. From Grinnell (after a five hour wait) to West Liberty, thence after another change, to West Branch, my destination. Thus you see the simplicity of going here and there via Rock Island, M. and St. L. and C. B. & Q! I trust no one will ever question me as to which line I took where. Clyde Roberts, the pastor, and a friend of mine, met me at the train and escorted me to the home of my host and hostess, Mr. and Mrs. E. L. Hollingsworth. We enjoyed a church supper together that night, in the basement that had been beautifully decorated for the occasion. I should like to have tarried in that pleasant little village, but there were other places yet to visit.

Only one change was involved in reaching Marshalltown, so I reached there before noon on Thursday and to my surprise was met by my brother Earl from New Providence, as well as by the pastor, Howard Cope. I regretted to learn that the cause of Earl's presence was that his wife was in the hospital following a severe operation, but we rejoice that she is recovering rapidly. I spent the two days at the hospital, and attended and spoke at the evening meeting at the church. The young people at Marshalltown have a peculiar opportunity for being well posted in C. E. work, for the pastor is the State C. E. president. A part of that night was spent at the lovely Levi Green home—the rest was spent meeting the two o'clock train from Nebraska, on which my mother arrived, and taking her to the Green home.

Friday the rain came down in sheets a good share of the day, and just before time for me to take the train for Bangor, where I was scheduled for that night, Howard Cope brought the message that it was useless to go because of bad roads. So I went to Honey Creek with brother Earl instead, where I remained until Monday morning.

On Sunday there was opportunity to meet two very active Friends groups. In the morning I was at New Providence, where Noble Trueblood is pastor, and where Gladys Morris, Y. F. Supt. of Honey Creek Quarter lives. Vern Green, the Penn orator, who is very active in Christian work, gave his state prize-winning oration at Honey Creek meeting, and in the evening we traded places. Robert Culbertson is pastor at the latter place. It seemed like coming home to be here, for I had met many of the Friends on a former visit. Several visitors from

other parts of the Quarter came in that night. Honey Creek church is the prettiest country church, with the best kept grounds, of any it has been my privilege to visit.

Without taking time for telling interesting incidents of the rest of the journey, I see that, as usual, I must condense more.

Monday night there was an inspiring meeting at Scranton church, which is several miles in the country. Inspiring, because there were a lot of young people there, not only from the local meeting, but from the other two meetings thirteen and eighteen miles away. Philip and Elizabeth Moon serve three churches in the community, while Ralph Clem and C. L. Hearing, from the other two Friends meetings, came with their young people to the meeting. We had a good time together, after which I spent a pleasant time at the beautiful E. M. Garland home. Mr. Garland took me to Scranton next morning in time for an early bus to Des Moines, where I was to transfer to another to get to Indianola. Through one of the worst dust storms I have ever experienced (and I am from Nebraska!) we groped our way for several hours, and arrived with a generous film of dirt at about three in the afternoon. Marie Cassell is studying at Simpson College as well as serving as pastor at Indianola and I enjoyed the night with her and Eva Hammond, with whom she lives. We had a small meeting at the church that night.

"Friendship Village" next, and my initiation into that fellowship which exists between all those who have been privileged to visit our Friend Pearl Stribling! The pastor at Earlham, S. H. Williams, met me at the train and we had a delightful but brief visit at his home before the evening meeting. Then the Misses Hoskins took me to the home of Emeline and Pearl Stribling where I remained until the following afternoon. I left that home, as all must who visit there, feeling revived in courage and inspiration. Though bedfast, there are probably few whose interests are wider than those of Pearl Stribling, and the contact with the loving, Christian spirit of Emeline Stribling is worth going far for. I also attended a big Aid Society meeting at the church in the afternoon, which was a happy occasion.

Thursday night found me at Stuart, where I spent the night with the hospitable pastor, Anna Alberry and her family. At the evening meeting the young folks showed what they are capable of. One young man walked three miles to attend, as he does twice every week. One young lady played the organ, another led the singing and others led in the devotional period. It is most decidedly a young people's meeting, and is ably led by Anna Alberry.

Friday night I was in Des Moines at the home of the pastor, DeWitt Foster. He and his wife did many things to make the night and the next day in that city pleasant, among other things entertaining with me a school

DOORS ARE OPENING TO US AT GENEVA

Our Geneva Center is Proving a Strategic Vantage Ground for Peaceful Penetration

Margaret Lester, one of the workers of the Geneva Center, has just sent us an interesting report of the work in Geneva, calling our attention to the several ways in which the work there may be developed. As has been pointed out before in these columns, the Friends' Center at Geneva is in a particularly strategic position for international work and by cooperating with a number of individuals and organizations several possibilities for future developments have opened up.

The official Bulletin of Primary Education published by the Canton of Geneva has printed the conditions for the contest for the essays on World Heroes and Heroines—Clement M. Biddle's Peace Essay Contest.

Alice Descocudres, a very good friend of the Center, has translated a number of leaflets and pamphlets, and has had them published in Geneva newspapers. One such article was "Quaker Schools and Peace"—an account of the methods used in Friends schools to keep the boys and

friend, Maurine Pemberton, who had come to the city to meet me. The church in Des Moines is large, and in the basement that evening was held a young people's supper. In spite of the fact that a big supper had been held on Wednesday night, and there was to be a C. E. social the next night, quite a large group gathered and we had a happy time. It was discovered that by taking a late bus next night, I could stay for the C. E. social and still reach Oskaloosa on schedule time. So I was present at that jolly affair at the Herringlake home, with their daughter, Doris Tucker as hostess. Again I found myself arriving at Oskaloosa in the wee sma' hours—this time at 2:30.

Next morning I said a hasty farewell to the good Oskaloosa friends and left immediately after breakfast with two carloads of students to attend Oskaloosa Quarterly Meeting at Albion. Arthur Hadley is pastor, and Verne Wortman, from H St. meeting in Oskaloosa brought the message of the morning. The sky was darkly clouded, so attendance was small. I was able to catch a 12:30 train for Chicago, and came to Richmond on Monday. And here I am, back in the little office at Friends Central. It is impossible to evaluate the trip so far as personal help and inspiration are concerned. May I take this last opportunity to thank you all for all you did for me, and for following me on my travels by means of these AMERICAN FRIEND articles? Let us serve you in any way that we can from the Young Friends office. Good-bye.

girls alive to the whole question of international peace. She has also translated a number of stories from "Through the Gateway," published by the National Council for the Prevention of War. She not only uses these stories for her own school children, but gives them to the Geneva Broadcasting Bureau to be used for the Bedtime Story Hour.

One day Margaret Lester met with four men from the International Labor Office and talked over the possibility of forming small discussion groups of people working in Geneva for the same ends but through different organizations. It was suggested that the Friends could call together a meeting of foreign organizations, thus working for goodwill on a Christian basis and thus attacking the question from a social and economic standpoint. In this way our Geneva Center could serve as a unifying course for a bigger program of mutual aid among men and women who are in Geneva for the express purpose of coming in contact with the great international currents of thought.

Margaret Lester has been asked to compile a leaflet containing a list of international organizations of Geneva with a little information about each. Such a booklet would be sold at hotels and public places so that travelers could get in touch more easily with international workers.

A group of young people which has been meeting quite regularly, is considering forming a Peace Group and allying itself with the World Federation of Youth for Peace. In closing her report, Margaret Lester says:

"It is impossible to mention all those among our own circle who have been kind and helpful to me; but I cannot refrain from speaking of the constant source of encouragement and aid that Dr. and Mrs. Nitobe have been. In these two the Society of Friends has a Quaker Embassy, indeed, in the center of the world's international life, who seem to me never to fail in their loyalty to the principles of love, truth and sincerity."

A CORRECTION

The recent article telling of the transfer of the Kolpin Agricultural School in Poland from the Friends to the Polish Government, mentioned that 7 boys were graduating from Kolpin this spring. This was a mistake. Of the 24 students who graduated from the Kolpin School April 4, nine have returned to their own land and have been given the necessary equipment for working this land; four returned to their homes; four have secured practice posts on other estates; five were hoping to secure practice posts; two had to go into the army.

A. F. S. C.

This is what the natives say of Livingstone: "He will have a big day with God. He only died into glory as the stars die at sunrise."

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

PRAYER FOR PEACE

Almighty God, Father of all mankind, to whom all lives are sacred and to whom no nation is foreign, how long thou hast plead with us to seek peace and pursue it. Thou didst send unto us the Prince of Peace and we have rejected his rule. Thou hast revealed unto us the ways of peace and we have followed the paths of war. Thou madest men to dwell together in unity and we have builded barriers of enmity. We confess our failure as brothers of men and implore Thy divine forgiveness.

Help us, O God, to heal the scars of past conflict and to free our hearts from present fears; disarm the minds and hands of men; make vivid the sinful folly of war, until it shall be cast out of the councils of nations.

O Thou whose divine Son was crucified by hatred impart to us thy stern and holy passion for human brotherhood. Awaken in the leaders of the nations a firm faith in the possibility of peace, and arouse the ranks of men to a resistless crusade for its triumph. Let love of country continue to grow, safeguarded with righteousness and illumined with world sympathy. Sustain the hopes of the peacemakers and speed their wise plans until they have finished the work of the heroic head and fulfilled the task of the Holy Church, through Jesus Christ, our Lord. Amen.

FOR GOD AND HUMANITY

BY J. LINDLEY SPICER

Before sunrise one beautiful morning in July, 1924, our ship had dropped anchor in the broad harbor of Salonika. The air was clear. The water smooth and opalescent. We seemed to be in the center of a hugh shell of pearl. There was a brilliant star within the crescent moon. It was no wonder that Islam choose that as the symbol for its flag. The half ruined city lay sleeping at our right to the east. White ghostlike minarets were lifting silent fingers upward. Far away to our left rose the majestic Mt. Olympus.

How different it must have been when the Missionary Apostle was here! How wearisome must have been the journey! How earnestly he besought and entreated those he so greatly loved in the Gospel! How constantly he labored night and day, that he might not be chargeable to any! How he rejoiced that from then the good news was sounded forth, and that it was working efficiently in them and through them to those without!

When we went on shore there were thousands of refugees, of all ages standing

in silent rows as far as the line of shade fell along the streets. I never saw such an array of mute suffering. There was no clamorous appeal for alms as in Algiers and Athens. Henceforth I cannot see soldiers in rank without thinking of these distressed sufferers from the grim effects of war. I stretched out my hand to touch the abundant curls on the head of a handsome boy who was selling water from a big earthen jar. He dodged and slunk away as though he feared I intended to strike him.

We took an automobile and passed up the street lined with shacks. The ancient Venetian tower, that the fires had spared, was interesting. We stopped at the Near East Relief, The Red Cross, and at the Y. M. C. A. All these agencies seemed to be overworking in the cause of humanity. We went past great stretches of tents and out along the shell torn road to the "Farm School" as it is familiarly called. The veteran Dr. House who has spent a half century of his helpful life in Missionary work, welcomed us heartily. Refugees were building a fine stone house of Tuscan Architecture. They quarried, brought, dressed, carved, and set the stones. The fruit trees, the growing crops, the well-fed stock and general air of thrift and comfort was delightful to behold. The daughter pointed out where she had witnessed a bomb dropped from an aeroplane blow a hospital to pieces.

In studying the translation of the New Testament from the Syria Peshito Version by James Murdock, D.D. (1858), First Thessalonians 5:23, seems to be the key verse. "May the God of peace sanctify you all perfectly, and keep blameless your whole spirit, and your soul, and your body till the coming of our Lord Jesus the Messiah." How admirable these personal admonitions and entreaties to the believer: Attend to your own affairs. Be exuberant. Be dependent on no man. Make progress more and more. Increase and enlarge your love. Strive to be quiet. Labor with your own hands. Be vigilant and considerate. Be wakeful in your minds. Put on the breastplate of faith and love. Take the helmet of the hope of life. Beware lest any of you return evil for evil. Always follow good deeds. Be joyful always. Pray without ceasing. In everything be thankful. Quench not the Spirit. Despise not prophecies. Explore everything. Hold fast the good. Fly from everything evil.

This is how we should treat "the Brethren": Love one another. Comfort

one another. Edify one another. Recognize them that labor among you, that they may be esteemed with Christian love, and on account of their work, live in harmony with them.

Note further our duty and responsibility to those who are "Without": Walk becomingly toward them without. Admonish the faulty. Encourage the faint hearted. Bear the burdens of the weak. Be long suffering toward all men. "For this is the good pleasure of Jesus the Messiah concerning you." 1 Thess. 5:18. What a compendium of advice and spiritual instruction!

TRUTH—A LIVING THING

What a contrast Jesus is to the Church today, with its lethargy, with its fear of new ideas, its clinging to authority and the conventional, its mistrust of argument, and of spiritual appeal! Men have learned to count many of these things as the characteristics of the Church of Christ, as if they were not essential unbelief and atheism. But all that is foreign to the historic Jesus, utterly repugnant to the very heart of him, as to every man who really believes in truth. No, the real difficulty has not been in Jesus; to has been in ourselves. We have been reluctant to take Jesus seriously; we have not believed that he means what he says, we have labeled it paradox, and dismissed it as if that settled the question. We have not been willing to believe that Jesus and truth will prevail, to believe with him that truth is a living thing that looks after itself, because it belongs to God, because it is one with God and shares his vitality. We have been afraid to believe that the Christian Gospel is a thing of God, and that it has his life and his power of giving and transmitting it. — T. R. GLOVER, in "Jesus in the Experience of Men."

THE CALL TO ACTION

Rise up, O men of God!

Have done with lesser things;
Give heart and soul and mind and strength
To serve the Kings of Kings.

Rise up, O men of God!

His kingdom tarries long;
Bring in the day of Brotherhood,
And end the night of wrong.

Rise up, O men of God!

The Church for you doth wait;
Her strength unequal to the task—
Rise up and make her great.

Lift high the Cross of Christ!

Tread where His feet have trod;
As brothers of the Son of Man
Rise up, O men of God!

WILLIAM P. MERRILL, D. D.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

HERE'S THE SEQUEL TO "PERVERTED HISTORY"

Editor THE AMERICAN FRIEND:

I found the article written by Homer J. Coppock for a recent issue of THE AMERICAN FRIEND, concerning "Perverted History" and the projected "Story of Our American People" very interesting. (See issue for March 25, pp. 195-6—Editor).

The "Story of the American People" is now off the press. I have received copies of the two volume set and have been giving my attention to them for the last few days. Thinking that some of my findings might be of interest to Friends I venture to pass them on.

The advertising literature accompanying the book states that the "Story of the American People" is a history for use in the seventh and eighth grades of our public schools, for boys and girls of 11 to 14 years of age. The book is divided into two volumes, volume 1, The Divided Colonies; volume 2, The United States.

The American Legion, which is sponsoring this work is interested in the universal use of this book in our public schools because it wishes "to foster and perpetuate a one hundred percent Americanism": to inculcate a sense of individual obligation to the community, state and nation; to safeguard and transmit to posterity the principles of justice, freedom and democracy. "....." The Legion will not turn back, but will assume its rightful leadership with other organizations and good forces in the country in *crystallizing public sentiment* in favor of the adoption and use of this All-American textbook in the schools in the hope of making our girls and boys, not sectionalists, *not internationalists*, not extreme pacifists, not cynics—but Americans all.

Dr. Charles F. Horne of the Department of English of the College of the City of New York, was chosen to write this history. The Legion evidently thought it more important that the story be written with literary emphasis than that it be historically correct.

The book is very well illustrated and as the Legion says, the pictures are placed attractively on the pages, and do not detract from the general reading of the text. This feature may lead inexperienced teachers to order it from some institute table without carefully examining it. The book is attractive but in my opinion the final analysis should rest with the content of the book.

The Rush-Bagot treaty and the Hague Conferences, outstanding evidences of peaceful settlements, are not mentioned in

the text, while an abnormally large part of the book is given over to accounts of wars.

A quotation from the book will convince one that the whole truth is not given. On pages 260 and 261 of volume 1 we find within the chapter, "The Middle Atlantic Colonies" under topic 31 the following statement concerning Wm. Penn and his American Colony.

"PENN WON THE INDIANS BUT COULD NOT PROTECT THEM."

"Penn met the neighboring Indian chiefs under a noted great elm at Shackamaxon, and made a peace treaty with them, and purchased their title to the Philadelphia lands (1683). He even journeyed far inland to visit his Indian friends. He took part in the athletic sports of the red man, and is reported to have outjumped the best of them.

"By this time alcoholic liquors had begun their terrible ravages among the tribes. Penn tried to prevent the Indians getting any liquor; but evil traders persisted in supplying it in secret. The Indians were earnestly and repeatedly warned against it. They saw fully its terrible effects upon their race, but they lacked the strength of will to refuse it.

"Never has the awful curse which liquor casts upon an ignorant and weak-willed folk been made more startlingly plain. The red men did little but drink and dose, plunging from frenzy to feebleness and back again, sinking into ever deepening poverty of mind and body. Entire tribes were wiped out as by a plague. Thus Pennsylvania's policy of friendliness with the red men proved almost as deadly as New England's wars of destruction, and more deadly than Virginia's way of driving them far off amid the inland forests."

From the construction of this paragraph the latter part depends upon what has been previously said. The logic of this paragraph is indeed weak if it exists at all. If it were true that entire tribes were wiped out by liquor it is unreasonable to place the responsibility for this upon Penn's policy of friendliness. Penn's Colony enjoyed over 70 years of peace—there were no Indian wars in Pennsylvania during this period. This fact is not mentioned in speaking of Penn's policy with the Indians. It would seem that this fact should at least merit mention.

Aside from these misrepresented facts my greatest objection to the book is the fact that it does not meet the requirements for the course of study in the state in which I have for four years taught American

History in the seventh and eighth grades. (Nebraska).

The story method is quite all right in the teaching of history in the earlier grades, but in the seventh and eighth grades there should be opportunity for recitation and discussion.

If the history did not disqualify for other reasons, at best I could only use it as a supplementary book to be used in connection with some good text in American history.

The book does not place enough emphasis on the industrial development of our country. The chapter, "The new Industrial Age," is almost entirely given over to political changes which have occurred in our country. Industry is minimized for the sake of other topics.

There is an opportunity for Peace organizations to investigate this book and see that it does not get into our schools unchallenged. The military spirit more than anything else, condemns it.

The book may be had from the United History Publishing Co., 50 Church Street, New York, for 95 cents per volume.

MARY WAY.

College Lane, Haverford, Pa.

YOUNG FRIEND ORATORS

Editor THE AMERICAN FRIEND:

Many years ago in the old Amboy Academy and even later when it had been taken over by the state as a state high school important features of school life were the literary, debating and public speaking societies. Along with other high schools, in their eagerness to excel in athletics this part of school life has been largely discarded. This winter after the Amboy basket ball team (all young Friends) had won the county championship, a movement was started for a new gymnasium and community building. The money was raised both by taxation and by public subscription.

Millard F. Pearson, (brother of Dr. Morton C. Pearson of Detroit) a graduate and former principal of the Amboy High School made a contribution for two years to be awarded to the winners in an oratorical contest, the receipts for admission to go to the new community building fund. He further agreed that if the venture proved a success he would permanently endow it for the school. Later Dr. V. E. Baldwin added an equal amount to the prize money.

How well the venture succeeded may be imagined from the fact that every high school student entered the tryouts. The contest held at the Friends church was a decided success. The judges were all from out of the community and none of them were Friends yet all the winners both in the tryouts and in the finals were young Friends. First prize was awarded to a young man for his original oration on "How to Secure World Peace."

G. RAYMOND BOOTH.

A RECIPROCAL GESTURE OF FRIENDSHIP

The spirit in which the Negroes who were recently the guests of Friends in Philadelphia not only met the friendly gesture halfway, but responded with frank cordiality, is shown in the following editorial of the Philadelphia *Tribune*, a paper published by Negroes.

"The Friends of Philadelphia invited about two hundred and fifty Negroes and about the same number of white people to a dinner at the Benjamin Franklin hotel. The idea underlying the meeting was to get white and colored people together so that they might get each other's point of view. It was a good idea. It should be continued if any lasting benefits are to be derived therefrom.

"Both white and colored people have been talking about inter-racial cooperation but unless the two groups come together and discuss the question frankly, it will do no good. The point we are trying to make is this: patting each other on the shoulder will not effect any adjustment of the problem. If the two groups are sincere neither will object to the pure untarnished truth. It is not necessary to be disrespectful or discourteous to each other, but the whole truth must be told. The Negro in America is questioning the white man's Christianity. He is becoming bitter because of constant persecution. He is tired of being told to grow, expand and succeed and at the same time placed in a position where growth, expansion and success are impossible. The Negro wants an equal chance to work and earn a decent living. Regardless of what some Negroes say, we are very unhappy. Our smiles hide a heart that is bursting for the want of self-expression. We are thoroughly dissatisfied and any Negro that says we are contented is ignorant of the heart-ache and longing of his people.

"White folks have been fooled by a bunch of hungry Negroes seeking food and shelter. They have not come in contact with red blooded Negroes who own their own souls.

"We believe that the Friends have taken the proper step. We admire their faith and believe that with the proper encouragement they will strike a blow for the spiritual freedom of the Negro as they did for his physical freedom. The Friends have made a splendid beginning. The *Tribune* believes that it is the duty of the colored citizens to make the next move. We should give a dinner at some appropriate place and invite that magnificent group who were at the Benjamin Franklin hotel. We can do it. We should do it. And we will do it.

"If we are to understand each other we must meet on common ground. Let us help our 'Friends' to help us. Much of bitterness, much of racial hatred will pass away when we understand each other. Again, let us get together."

The New First Friends Church

Seventeenth and Toberman Streets, Los Angeles



The first unit of their new church home was dedicated with fitting services, April 24-25, by the members and friends of the First Friends Church in Los Angeles, California. For a quarter of a century the church on the hill, at the corner of Third and Fremont, had ministered to the spiritual needs of the community, having touched the lives of over a thousand boys and girls and developed in them strong Christian characters, and had also sent a score of missionaries to distant lands to carry the Gospel of Christ. But more space and a better location was necessary to meet present needs and the painstaking, sustained efforts of a faithful group have made these splendidly possible.

The dedication services began with a sermon on Saturday morning by Harry R. Keates, Superintendent of California Yearly Meeting, and in the afternoon, Morton C. Pearson of Detroit, Michigan, led in the formal dedication of the new building to the fellowship of service in the greater work of the Society of Friends and in the family of Christian denominations. Sunday morning, Walter F. Dexter, President of Whittier College, spoke on the church meeting the needs of youth; in the afternoon, Willard O. Trueblood directed the thought to the Expected Church; while in the evening Frank W. Dell spoke on Christianity in the City, the opening message in a school of evangelism to continue for three weeks. "An expectant world is waiting for the expected church, and that church must minister to the multitudes," said Willard O. Trueblood. "It is no light thing to go out into a city and ask it to halt its crime, or commerce. We must have a message to give, and we must go with the assurance of a power that is great enough to meet the issue."

While this new building is to be made later into an educational plant that will be entirely modern by simply extending a few partitions and cutting off the balcony, it is now a complete and balanced plant as it stands. The auditorium will seat 250 on the

main floor and 100 in the balcony. A raised floor in the balcony will accommodate 200 more, so that provision is available for a Bible School of 500 and a congregation of 550, allowing for a 600 per cent increase over the former building. There are three separate departments and provision for twenty-two classes. A splendid dining and social hall and a wonderful kitchen form part of the equipment. The front window displays an artistic peace design with the Service star in the center indicating "the spirit that prompts our service work is the spirit which, working out in human personality and human society, will bring in the Kingdom of God." "All the great movements for the uplift and relief of humanity," said Willard O. Trueblood, "have had their beginnings in the church, which is the only agency that can cope with the conditions that threaten modern civilization."

Having gathered some idea of progress and service, the meeting is pressing forward, under the leadership of the pastor, David E. Henley, who is a religious education expert, to build up a real Friends Church in the city. They are appreciating the good help of Professor Clarence M. Case in all lines of work, and of L. Willard Reynolds, a student at the University of Southern California, and superintendent of the Bible School. Sylvester Benn, a graduate of Moses Brown and of Earlham, is another valuable worker who teaches a class of boys and is leader of the Young People's activities.

A CORRECTION

Our Colorado Friends Conference ad of April 8, instead of reading "Sixty—or more—retired ministers now belong to one Friends Meeting in California," should have read "to one Quarterly Meeting." We gladly stand corrected and ask Friends to forget places mentioned and look into the principle of the ad and share our concern that ministers in quest of health may locate where favorable climate combines with open doors for service. Ray Lewis, Tabor Bldg., Denver.

QUAKERDOM • AT • LARGE

Walter W. Haviland, a former teacher at Guilford College, N. C., now principal of Friends Select School in Philadelphia, visited Guilford recently and spoke at chapel on Education and Kindness. Problems must be solved and difficulties overcome in the process of education, and there is no better way to succeed than being kind to every one. "Let us be large in heart and love and mind, but above all let us be kind."

A recent issue of *The Guilfordian* mentioned the passing of Sarah Benbow who had been matron of Guilford for over twenty years. Many tributes to her memory, her faithful devotion to duty, her sympathy and courage, were mentioned by those who had known her most intimately. Her will included a generous gift to Guilford, written in her own handwriting on her death bed, which crowns her faithful service of so many years to this institution.

Word has been received of the death of Jonathan Backhouse Hodgkin of Elm Ridge, Darlington, England, April 26, at the ripe age of eighty-two years. A memorial service was held in the Friends Meeting House at Darlington on the 29th. He is the father of Dr. Henry T. Hodgkin whom many of our readers will remember. And some time ago his picture appeared with James Wood in our paper, taken while on a visit to this country and a guest at James Wood's home. For many years he was prominent as a leader in Friends activities in England.

An unusual letter came in to THE AMERICAN FRIEND office the other day. It was from Gasport, New York, meeting and in effect was as follows: "We want THE AMERICAN FRIEND to go into the home of each one of our members. Enclosed we are sending a list of the heads of all of our families. Please check up these names with your Gasport subscription list and enter for subscriptions all those not now getting the paper and send the bill to our meeting." As a result THE AMERICAN FRIEND is now going to twenty-eight families in that community who had not been receiving the paper. We like the Gasport way and hope it will appeal to other meetings.

Dr. Rayner W. Kelsey, professor of history at Haverford College, gave the sixth of a series of lectures by members of the faculty from broadcasting station WABQ, last week. His subject was the Relation of International Trade to the War Problem. He pointed out that the greatest cause of war since the middle of the seventeenth century has been the trade question, and although the League of Nations and the World Court provide efficient machinery

for stopping war, it is necessary to avoid the fundamental causes of strife to bring about a warless world. If nations are to live together in this age, they must find a method to adjust their problems of trade rivalry on a basis of "live and let live."

It is more than half a century since Professor W. N. Trueblood graduated from Earlham College and practically all the time since has been spent at Earlham as professor of English. He has impressed his personality and his philosophy of life on more Earlhamites than any other professor. Frequently during the past five years he has suggested retiring from active teaching but the College management has ever encouraged him to continue. Now he insists, and arrangements have been made for retirement at the close of the present year, although it is expected that he will give lectures and talks to the students from time to time. Two years ago through the efforts of Alumni and Old Students a Chair of English was endowed in his honor and thus his name is to be perpetuated at Earlham.

Richmond and the Central Office Friends have been highly favored recently in the visitors whom they have been privileged to entertain. The latest of these was Hans Gramm of Berlin who for several years has been so closely identified with the work which Friends have been doing in the Fatherland. He himself has been a member of London Yearly Meeting for some years. He is now the newly appointed executive head of the federation of the welfare organizations of Germany and is in America primarily in connection with this, his new work. However, he has been spending several days visiting among Friends, renewing old acquaintances and making new ones and has been giving some very illuminating talks on conditions in his country and in Europe generally from various points of view. He is accompanied to the United States by his wife, Florence Reich Gramm, who is making a long deferred visit at the home of her parents, Max I Reich and wife, of Philadelphia Yearly Meeting.

The eminent English Quaker artist, Percy Bigland of London, passed last month from work to reward. A sketch of his life and work appears in *The Friend* (London). One of his early successes was the portrait of W. E. Gladstone, and during his most active period of professional life he visited the United States three times to execute commissions he had received for portraits. The old meeting-house at Jordans was chosen as the most characteristic setting for "A Quaker Wedding," a picture which finally found a home in Philadelphia. It was greatly

admired for its beauty of line and coloring, and in it he sought to give the solemnity of a meeting for worship. He was one of the group who formed the League of Nations Union and was very zealous in promoting the cause of Peace by substituting law for war. "Percy Bigland's power was his truthfulness in his art, and in his life, and while his convictions were deep and sincere, he was so intensely sympathetic that he could suffer opposition without offence and understand the others' viewpoint with a rapidity and grace which disarmed antagonism."

NEWS OF OUR MEETINGS

Friendsville Quarterly Meeting was held at Lost Creek, Tennessee, April 24. Preceding the meeting a number of helpful services were held beginning Tuesday evening when Edgar Vance, M. E. pastor of Johnson City spoke on Evangelism. The following evening Dean E. A. Cates, of Carson and Newman College, gave an address on Law Enforcement. Luther E. Warren, Principal of Friendsville Academy spoke on Cooperation and Life's Deeper Meaning. The message on Saturday morning from the text, "Commit thy ways unto the Lord," was given by E. H. Dunlap. The business attracted much interest as it was the first Quarterly Meeting held here in many years. Lost Creek Monthly Meeting is 132 years old. Samuel Dunlap who has been clerk of the Quarterly Meeting for 32 years was present and presided. Many encouraging words were received by members of the local meeting. Letters expressing sympathy were sent to J. Calvin Jones, Rhoda Bales and J. Edward Ransome, absent on account of illness. F. F. Nixon spoke to a full house on Sunday morning on Our Heavenly City. The attendance in the afternoon and evening was also large. Isaac N. Stanley, pastor of Knoxville Friends Meeting, gave strong sermons at both services. Special music was rendered throughout the services under the direction of Erna Nixon.

An illustrated lecture on Constantinople and the women of Turkey today, was given at Kansas City Friends Meeting, April 11, by Alice Howland Macomber of New Bedford, Mass. Her visit was much appreciated. The following Sunday, S. Edgar Nicholson was very acceptably present and addressed the meeting both morning and evening. Margaret J. Baird a member of this meeting, who for many months has been in a sanatorium in Colorado Springs, is recovering and expects to return this month to her husband and children.

Friends at South China, Maine, are bereaved by the sudden death of J. Albert Jones, a lifelong member and Christian worker. Born in 1859, he always resided on the old family home farm, and in his earlier manhood spent much time in teaching school. He was always interested in young people and ever kept abreast of the times in every good thing and thereby held a large field of usefulness. For more than forty years he was a faithful Bible School teacher and worker, at times holding school in country school houses during the summer thus carrying the Gospel to children without these advantages. In all that pertained to the advancement and good of the community, he was always very active. For a number of years he was clerk of China Monthly Meeting, and for more than thirty years sat at the desk of Vassalboro Quarterly Meeting, first as assistant and for many years as clerk. He was indeed diligent in the business of the church and was never known to be absent from Quarterly Meeting.

Special meetings were held by the Smith's Neck Meeting, Dartmouth, Mass., during the week preceding Easter. The attendance was large, numbering over sixty on Tuesday evening. Monday evening was observed as family night, with John D. Waldron of Mattapoisett, Mass., Congregational Church, as preacher. Tuesday, was girls' night, when Oscar G. Mostrom of New Bedford Meeting spoke. On Wednesday night, which was "boys' night," the message was brought by Earl D. Wilson of East Mattapoisett Meeting. Thursday evening, Nathan Bailey spoke, and on Friday evening, his son, Norman D. Bailey, who supplies here each Sunday, gave the message. Cottage meetings had been held on several preceding Sunday evenings. Norman Bailey combines the work of the Mattapoisett, Mass., Junior High School with the service at South Neck meeting. He is greatly pleased by the marked interest of the young people of the community. Although his time is limited for the work he has found the field fertile and has seen much development in the nearly five years he has served.

IOWA RURAL CHURCH REDEDICATION

Sunday, May 2, marked a day of unusual importance to the little rural meeting known as Stanford in the northern part of Marshall County, Iowa. A short review of the history of this rather notable place will doubtless be of interest to many people.

A little more than sixty years ago, William Marshall, now deceased, and a little group of faithful Quakers organized a small meeting near the old Quaker Center known as Bangor. This little meeting occupied a small frame building for a few years. It was later found that the meagre

educational advantages for the young people of this community and other Quaker communities in that section of the state were not sufficient to meet the high ideals of these sturdy Quaker parents. Hence it was decided to build and maintain an academy at Stanford. Associated with this enterprise were the names Marshall, Hinshaw, White, Gordon, Rash, Humphrey, and other well known Quaker names.

A two-story brick building was erected with a few dormitory rooms in the basement thereof. The second floor of this building was used for the more advanced classes while the elementary grades were accommodated in the room below. For a number of years this school continued with more or less success but like the other Quaker Academies in Iowa, it finally gave way to the establishment of High Schools which came in due time.

After the building of the academy, Stanford Meeting outgrew the little frame meeting house and the meetings for worship were held in one of the rooms used for school purposes. When the academy was abandoned, the building was changed. The upper story was removed and a few other changes made and for a long period of years the building has stood as the meeting place for Stanford Monthly Meeting.

About two years ago, Tristram Dillon felt strongly impressed to move to Stanford and take up the pastoral work at that place. He became interested in the young people and was soon able to impart his vision to the parents of the boys and girls in that community. It was finally decided that the old brick building once used for an academy and later for a meeting house must undergo another change. Practically the whole neighborhood became interested and a transformation took place without the expenditure of a single dollar for labor. Tristram Dillon is a splendid carpenter and builder and when his plans were approved, the men and women of the neighborhood undertook at once to carry them out.

The general seating plan of the room was changed. An addition was built along the north side which contains a very commodious platform at either end of which a class room has been provided. One of these classrooms has been dedicated for the use of the young women of the neighborhood while the other is devoted to the interests of the young men. The whole basement room of the academy building which had not been used was reopened and a furnace was placed in such a position so that both the upper and lower floors could be heated. A suitable dining room and kitchen has also been added in the basement room as well as accommodations for Sunday School classes.

When the work of improvement was nearing completion, one Friend felt that a Delco electric lighting plant would add much to the improvements being made. He soon

made a financial proposition which was taken up at once by other people in the community and scarcely without effort the lighting plant was installed. The building upstairs and down was wired and even a brilliant high candle-power light was placed upon the belfry so that the entire lawn about the church and parsonage are well lighted at the time of an evening service.

At the dedicatory service which was held May 2, Charles O. Whitely, Yearly Meeting Superintendent, was in attendance and had charge of the service Sunday morning, Sunday afternoon, and Sunday night. The Meetings at Bangor and Liberty dismissed and many Friends from these adjoining meetings came with well filled baskets and the new dining room was made use of in a very practical way.

There remained less than \$500 of indebtedness to be provided for at the time of rededication and this was easily and quickly raised and in fact more than \$100 was over subscribed which will be used in other needed improvements.

It will be interesting to the later generation of Friends to know that Stanford was the boyhood home of President Ora W. Carrell of Central College, Nebraska; and also of Errol Peckham late of Poughkeepsie, New York; and of Clifford M. Jones, pastor at Yorba Linda, California.

To attend a meeting at Stanford and to become acquainted with the splendid group of young people who are members of the church orchestra, and of the community band, of the Christian Endeavor Society, and the Gospel Team, and other neighborhood and Church activities, one cannot help but feel that this rather limited community surrounded by neighboring churches on every side has in a very large way solved the problem of the rural church.

RELIGIOUS EDUCATION

With a total enrollment of 90, the first interdenominational religious training school in Nebraska, held at Central City, April 26 to 30, is considered a decided success. Keen interest on the part of students, loyal support from the Chamber of Commerce and Lion's club, and sympathetic appreciation from the general public mark it as one of the important steps in the standard training of religious teachers. Local enthusiasts feel that their efforts will be amply repaid.

The present project is in a real way a new departure in Nebraska in training religious leadership. It is an international standard training school for religious workers, and is the first in which arrangements were made for the coming of field representatives of the various denominations to put on such a school. Planned by the local ministerial alliance, of which O. W. Carrell, president of Nebraska Central college, is president, it is interdenominational and is under the authority of the international council of religious education, which represents 35 different denominational bodies.

The registration of 90 students represents Friends, Baptists, Christian, Methodist Episcopal, Presbyterian and Christian Science churches. Fully two-thirds are taking the work for credit toward the standard leadership diploma of the international council. One such credit may be secured in this school, which meets for five evenings, two periods each evening. For each hour recitation students must use two hours in preparation. A total of 12 such credits must be earned before the diploma may be issued.

The primary idea behind the standard religious instruction is the rising demand from practically every quarter for trained leadership. Realization for the need for instruction of children and youths, and the present lack of qualified instructors, brought about this experimental series of standard schools. The interdenominational feature, injected into the present project, is a fine example of the spirit of co-operation that is spreading from phase to Protestant work.

NATURE'S SETTING FOR QUARTERLY MEETING

San Diego Quarterly Meeting was held in April at Ramona, thirty-nine miles to the northeast of San Diego. This quiet little town, once a Friends settlement in the Valle de Los Amigos (Valley of the Friends) is now on an eminence overlooking the valley. We found the Ramona people generous entertainers, which savored of the far-famed old-time southern hospitality.

Ramona! What a host of memories cluster about this name! The past with all its romance and tragic history, looms up before the mind. We see again the picturesque Franciscan mission with its teeming life. The Indian maiden, Ramona, lives again as of yore. The saddest story in our national life—the cruelty and injustice to the Indian ace—comes back with crushing force as we think of how the great, trusting heart of the Red man must have loved all this beauty in his sylvan retreat among those grand old hills.

Looking far across the valle de Santa Maria to the west, lying between two mountains and about midway between peak and base, is a prostrate, colossal figure, carved by an invisible hand, bearing the semblance of a woman.

In the dim past, in some mystical Spanish mind there originated the fantasy that here the Virgin Mary came and being charmed with the beauty and fertility of the valley, laid down to rest and never left her rocky bed. Unconsciously a feeling of solemnity creeps over one as he gazes upon this mythical shrine.

The approach from the west up the Mussey Grade is one of inspiring views. The road ever rising, ever winding in and out among the rocky hills, at every turn disclosing new beauties, until we find ourselves fifteen hundred feet above sea level.

Nature with lavish hand has clothed, at this time of year, the hills with verdure and the intervening valleys studded with a

dense growth of trees and shrubs, are beautiful in their after-the-rain garments of emerald green; which with the many species of wild flowers form a picture long to linger in memory.

There we find an abundance of the fragrant wild lilac, with her feathery lavender sprays, swaying with every passing breeze; the stately yucca proudly rears its creamy stalk; the lupine lifts its glowing purple face as if it would talk to us, if it could, of the "Royal Priesthood," the scarlet star, with its saucy challenge, defying us to find a more brilliant flower in all the wild-wood; silvery brooklets merrily singing as they go rippling down through the hills at last to meet and form one broader stream, which with added force hastens on its way seaward. And over all this beauty floats a veritable chorus of bird song.

"My Father, thou art good to let me peer
Through such fine lenses on thy world
that lies
So beautiful along the changing year—
Why, all our life of joy is in our eyes."

"And would mine eyes—so gifted, Lord to see

The outer beauty of this world of thine—
Could also catch that inner sight of Thee
Which makes our golden visions seem
divine."

We caught that inner vision as we listened to the blessed messages brought by Richard Haworth of East Whittier, California, at our Quarterly Meeting; and as we heard the voice of the Master speaking though woody glen, rocky hill and mountain stream.

ABBIE K. JACOBS.

INTERNATIONAL SUNDAY SCHOOL LESSON

May 23, 1926.

Isaac and His Wells. Gen. 26:12-25.

Golden Text: A soft answer turneth away wrath; but a grievous word stirreth up anger. Prov. 15:1.

Intermediate and Senior Topic: Isaac the Peacemaker.

Topic for Young People and Adults: How to Deal with Aggressors.

Daily Readings

M.—Isaac and his Wells. Gen. 26:12-25.

T.—Peace with Enemies. Prov. 16:1-8.

W.—Peace with Nature. Job 5:19-27.

T.—Peace with God. Job 22:1-30.

F.—Peace with All Men. Rom. 12:9-21.

S.—The Secret of Peace. Phil. 4:1-9.

S.—The Beatitudes. Matt. 5:1-12.

The events occurring since the last lesson are: The birth of Isaac; the severe test of Abraham's faith in the call to offer up Isaac; the death of Sarah; the bringing from Mesopotamia, Abraham's old home, of Rebekah as a bride for Isaac; and the death of Abraham at the age of 175 years.

Isaac seems to have been a commonplace man as compared with his father or his son, yet how valuable to society are the diggers of wells. As I write these comments I am riding in a Pullman car across the State of Montana,—riding where in the early days heroic explorers found a trail. This country owes much to those who discovered the passes and the fertile valleys, and to those who tunneled the mountains and bridged the rivers. They were the diggers of wells.

Isaac commends himself to posterity too, because he found a better way than fighting. He might well be the patron saint of those who seek a warless world.

Isaac sowed in that land. (v. 12). Isaac seems to have sought the settled life of the agriculturist rather than the nomad life of the herdsman.

The man waxed great. (v. 13). His peace-loving spirit was not an evidence of weakness, but an expression of quiet strength. One lesson comment likens him to William Penn whose conciliation of the Indians was certainly a feature of his remarkable statesmanship.

The Philistines had stopped. (v. 15). Probably the wells constituted a claim to the surrounding country, a claim which the Philistines wished to annul but dared not attempt to do so during the lifetime of Abraham.

Digged again the wells. (v. 18). We clear out the old wells when we adhere to the principles of our fathers, and seek refreshment from the same sources.

A well of springing water. (v. 19). A subterranean stream flows in that land and they tapped it. While honoring Abraham they sought something better. Here is a symbol of the right kind of progress.

Digged another well. (v. 21). In fact he dug a third well before he had peace, but at that it paid. "That was an impressive object lesson of the ancient Dutch, who set two earthen pots afloat on each of which was the inscription: 'If we knock together, we sink together.'" When the prophet said "Therefore with joy shall ye draw water out of the wells of salvation" it was surely implied that there was to be no quarreling over the wells—a lesson for Christians.

Fear not for I am with thee. (v. 24). With such an assurance as that, Isaac could well afford to be generous in the matter of wells.

ELLISON R. PURDY.

BIRTHS

KERSHNER—To J. Hayden and Mary Franklin Kershner, Zenda, Kansas, April 22, 1926, a daughter, Gloria Vonne.

DEATHS

BAILEY—At Richmond, Indiana, April 25, 1926, Raymond Bailey, only son of Jesse A. and Viola Bailey, in his 21st year. Returning from Centerville by automobile where he had been assisting in a meeting conducted by Y. M. C. A. boys he was killed in an accident. Much sympathy is felt for the bereaved parents by a large circle of friends. Interment at Earlham cemetery.

HILL—At the home of her son, Jesse Hill, near New Burlington, Ohio, April 20, 1926, Lydia Compton Hill, aged 68 years. Her husband died thirty years ago to the day, April 20, 1896. She was a birthright member of Friends and an elder at the time of her death. The son, two grandchildren, a sister, Mary Hill, and a brother, John Compton, survive her.

JONES—At his home in South China, Maine, April 11, 1926, after but two days illness, J. Albert Jones, in his 67th year. A lifelong Friend and Christian worker, ever diligent in the affairs of the church, having been clerk of the Monthly and the Quarterly Meeting for many years, he will be much missed. His wife, three daughters and two grandsons survive him.

KATKAMIER—At the home of his daughter, Elizabeth Stevenson, in Farmington, N. Y., Henry Katkamier, in the 80th year of his age. He was a member of the Farmington Friends Meeting, a valuable citizen, a quiet, friendly man, always careful of the reputation of others. He is survived by one daughter.

MIARS—At the home of her son, Clifford Miars, near New Burlington, Ohio, April 24, 1926, Mary Dudley Miars, aged 85 years. She was a member of the Friends Church at Wilmington, Ohio, and a member of the W. C. T. U. During her early life she was a school teacher. She is survived by the son and four grandchildren.

OWEN—At her home in Noblesville, Indiana, February 28, 1926, Jane Haworth, widow of James A. Owen, aged 83 years. A lifelong member of Friends and for forty years an elder, she was for many years prominent in all the activities of Noblesville Monthly Meeting.

SCROGGY—At her home in New Burlington, Ohio, April 17, 1926, Elizabeth Fox, wife of Ira Scroggy, aged 74 years. She was for many years a member with Friends, much interested in the Woman's Missionary Society and the W. C. T. U. The husband and four children survive her.

STANTON—In Los Angeles, California, February 20, 1926, Elwood Stanton, son of Chalkley A. and Ruth Ann Stanton, in his 83rd year. Born in Tippecanoe County, Indiana, a birthright member of Friends, he maintained the faith and was active in fellowship throughout his life. Funeral service was conducted by his pastor, David E. Henley, assisted by a lifelong friend, Eliza Armstrong Cox. Interment by the side of his wife, who was Gulielma Hadley, in the Friends cemetery at Pasadena, California.

TRUEBLOOD—At Salem, Indiana, February 11, 1926, Thora A., daughter of Linus and Elvira Trueblood, in her 43rd year. Born in Washington County, Indiana, she was a beautiful character from childhood, having early given her heart to God. A graduate from Blue River Academy, she became an admirable worker in the Bible School and Church services, and a leader in the Young People's society. She was engaged in business in the south for a time and then taught school. Resuming business in Minnesota, she was taken ill and came home to die. Her departure is mourned by many; her memory cherished.

WHITE—At his home, 129 South Stafford Avenue, Huntington Park, California, April 11, 1926, after an illness of ten weeks, George E., son of James and Jimima D. White, in his 63rd year. He was born near Raysville, Indiana, and interment was made at Whittier, California.

THE LOCUSTS

A Friends Cooperative Camp for Girls located at Peach Lake, N. Y. Season June 1, to Sept. 20, 1926. Part time arranged. Simplicity, culture, out-door life, swimming, Bible study. Address

DAISY I. MCCOUBREY,
141 E. 16th St. New York City.

FOR SALE

I have just recently acquired a tract of land just across the highway from the Citrus Heights Friends Church in Sacramento County, California. This is good soil, has orchard in full bearing and will sell in subdivisions of from one to ten acres. No buildings. Friends should buy these tracts. Write or come and see

A. W. LEONARD,
Route 1, Box 54 Roseville, Calif.

SCHEDULE OF YEARLY MEETINGS FOR 1926

With Names and Addresses of Presiding Clerks

New York, May 26—Poughkeepsie, L. Hollingsworth Wood, (Assistant) 501 Fifth Ave., New York, N. Y.

Nebraska, June 2—Central City, Ora W. Carrell, Central City, Nebraska.

Canada, June 10—Pelham, near Welland, Ontario, Arthur G. Dorland, Western, University, London, Ontario, Canada.

Oregon, June 10—Newberg, Edward Mott, 1169 Kerby St., Portland, Ore.

California, June 15—Whittier, Allen U. Tomlinson, 142 S. Friends, Whittier, California.

New England, June 22—Winthrop Center, Maine, George L. Jones, Amesbury, Massachusetts.

North Carolina, August 3—Guilford College, L. L. Hobbs, Guilford College, N. C. Western, August 17, Plainfield, Albert L. Copeland, Paoli, Indiana.

Wilmington, August 17—Wilmington, C. Clayton Terrell, New Vienna, Ohio.

Indiana, August 24—Richmond, S. Edgar Nicholson, 370 Seventh Ave., Penn Terminal Bldg., New York, N. Y.

Ohio, August 24—Damascus, Ralph S. Coppock, 721 Wright St., Alliance, Ohio.

Iowa, August 31—Oskaloosa, S. M. Hadley, Oskaloosa, Iowa.

Kansas, October 12—Wichita, Edmund Stanley, 1813 University Ave., Wichita, Kansas.

Baltimore, November 10—Baltimore, Md., John R. Cary, 204 Morris Bldg., Baltimore, Md.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmont cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St., Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.

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